

USAWC STRATEGY RESEARCH PROJECT

U.S. MILITARY CHAPLAINS ON THE
AMBASSADOR'S COUNTRY TEAM

by

Chaplain (Colonel) Stephen L. Cook
United States Army

Chaplain (Colonel) Daniel Nagle
Project Advisor

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ABSTRACT

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The placement of US Military Chaplains on a country team is a new concept. The State Department has successfully represented the interests of the United States Government without a religious professional from its inception. However, the world scene has changed dramatically where the U.S. Government now has diplomatic relations and interactions with countries where religion plays an important role in their governing process. The country team chaplain, as that religious professional, meets the need to have that skilled someone to operate on behalf of the ambassador. Military chaplains come trained and understand the multi-faith environment. Once trained to work on the ambassador's team that chaplain is a multiplier of knowledge across all services.

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ACKNOWLEDGEMENTS

Chaplain (Colonel) Douglas Carver was the V Corps Command Chaplain during Operation Iraqi Freedom (OIF) and then as the Combined and Joint Task Force 7 (CJTF7) Command Chaplain when V Corps transitioned to be the CJTF7 in June 2003. He not only worked diligently on the plan for religious coverage for personnel in the Area of Responsibility but also worked with religious leaders in Iraq on several issues. His efforts set the standard for a chaplain to act as a diplomat for an ambassador.

U.S. MILITARY CHAPLAIN AS A MEMBER OF THE AMBASSADOR'S COUNTRY TEAM

America must stand firmly for the nonnegotiable demands of human dignity; the rule of law; limits on the absolute power of the state; free speech; freedom of worship; equal justice; respect for women; religious and ethnic tolerance; and respect for private property.¹

— George W. Bush

President Bush's concern for freedom and spreading of democracy includes religious tolerance as being vitally important. There are many countries around the world where religion plays a significant part in the personal and public lives of the citizenry and government. Therefore, as the U.S. State Department furthers its goals and interests around the world, religion should be represented on that country team. No better agent to further religious freedom and tolerance on behalf of the United States as that religious professional is the Military Chaplain. Therefore, the proposal is to place a military chaplain from one of the services on a country team where that country has its religion as an integral part of life and government.

Another consideration for this proposal comes from a statement made by Gabriel Marcella, "the implications are clear; the military officer will have to develop greater diplomatic and negotiating skill, greater understanding of international affairs, capability in foreign languages, and more than a passing acquaintance with economics."² The military chaplain on the country team would begin the process of all military chaplains, at all echelons, to systematically learn and implement diplomacy. This paper will present the who, what, and why military chaplains should be part of the country team. Several examples and one significant case study will be used to lay a foundation for why this is a possibility.

The placement of chaplains on country teams is a new concept. The State Department has successfully represented the interests of the United States Government without a religious professional from its inception. However, the world scene has changed dramatically where the U.S. Government now has diplomatic relations and interactions with countries where religion is not separated from their government. Their religion permeates all facets of their existence. Their religious and national histories are often one and the same. The country team chaplain, as that religious professional, meets the need to have that skilled someone to operate on behalf of the ambassador. Diplomats negotiate the international agreements that end wars, keep the peace, and protect and promote U.S. interests.³ Religion should therefore be a part of statecraft as represented by that religious professional.

The State Department is at that point of decision as to the makeup of the personnel on the country team. "Acceptance of a diplomatic role leads to the need for training and deciding, as

states have had to do, what kind of balance between specialist and generalist skills their personnel should deploy.”⁴ Brian Hocking makes this statement in relation to Non-governmental Organizations (NGOs). In the partnership in this new age of diplomacy the religious professional has a role. One is being a highly trained specialist. Some issues of concern for the country team and NGOs are seen in the military process of the Civil Military Operations Center (CMOC) in places like Baghdad, Iraq. The chaplain in the CMOC interfaces regularly with NGOs with the goal of furthering the policies and goals of the U.S. Government and specifically in this case the U.S. Military.

OTHER CONSIDERATIONS

There are several factors that make it very attractive to use the military service chaplain as the country team member for religious interaction on the diplomatic level. First, “because of its large share of the U.S. Government budget, 16% (versus 1% for foreign affairs) the Department of Defense is responsible for the largest financial portion of the National Security Budget.”⁵ Since the training dollars are probably not there via the State Department, the military services have the money and the structure to ensure their officers are trained in the required skills. The country team chaplain needs to be trained in diplomatic and world religion skills in order to be ready and qualified. The training part of this concept is the linchpin in this concept. Without trained and ready personnel the goal of having that qualified religious professional representing the interests of the U.S. Government would be hit and miss at best, just like the current situation in Iraq.

Presently, the country team consists of representatives of each of the U.S. Government agencies that operate within the United States.⁶ Though presently there is not a religious agency that represents the government, there is a need for someone to represent the government in places around the world that have religion as an integral part of their government. This someone would be that credible individual who comes with an open mind about religions of the world and experience to work in a multi-cultural environment. The Military Chaplain possesses those credentials. The examples in this paper prove the value of the chaplain being a part of the country team.

Second, joint officers are officers who are assigned to select jobs that require interaction with other uniformed services.⁷ Military officers working on a country team are generally considered to be joint officers.⁸ As a member of the country team, the chaplain is now in a structured and predictable joint environment. The educational requirements for joint officers are governed by the Goldwater-Nichols Act of 1986, which significantly routinized joint officer

qualifications by mandating required joint education and required minimums for assignment duration.⁹ All of the above lay a significant structure available to the military chaplaincies to assign their most qualified chaplains to the task of the ambassador's country team.

So, where is the basis for implementing and manning such a plan? The Defense Attaché certainly is one example. Those officers perform functions in the military sphere that are identical with those of the embassy's political and economic sections – observing, reporting, and analyzing developments relative to the military force of their host country and advising the ambassador on issues in their field of specialized knowledge.¹⁰ It would be a safe assumption the ambassador currently has no one on his staff that has the specialized training in religious affairs of the world like the military chaplain. The case here is that the chaplain is that professional that can and should represent the ambassador.

The political section of the country team has traditionally come second only to the executive section in any discussion of any embassy's constituent elements, in large measure because of its core functions – reporting, negotiation, and representation. These particulars are the basics of traditional diplomatic practice.¹¹ Therefore, that same ambassador needs someone on the staff that can report, negotiate, and represent the interests of the U.S. Government in those countries in the world where religion is the mainstay of the governing process.

It is a trustworthy statement to say this world is increasingly complex. The religious professional contributes greatly in making sense out of this complexity by accurately assessing the religious situation, players, and context within that foreign nation. With such a variety of issues and actors, requiring many different levels of expertise, and interacting both internally and externally with so many different elements in human societies, the outstanding function of diplomacy and foreign ministries at this stage of development is coordination.¹² Other elements that the religious professional brings to the strategic arena for the ambassador are the religious concerns in individual leaders and the governments of their nations.

What a country values is seen in the way it shows its concerns. The U.S. Government shows its concern for human rights by demanding of nations that they behave the right way toward their citizens. They may receive rewards if they comply or penalties if they do not. The U.S. Government has a unique opportunity to show other nations, via that religious professional on the country team, that it most certainly values religion and recognizes that religion has a place as a tool of diplomacy.

WHY THE MILITARY CHAPLAIN

It is appropriate to spend time here presenting why the military chaplain should be that religious professional on the ambassador's country team. The U. S. Military Chaplaincy – Army, Air Force, and Navy – provides a ready-made source of highly trained religious professionals. The U.S. Military Chaplaincy comes from religious groups, denominations, and faiths across the United States. Protestant, Catholic, Jewish, and Muslim are the major faith groups represented in the services. These chaplains understand and practice religious cooperation. They routinely interact on behalf of others that are not of their particular faith group. These chaplains understand the practice and the elements of freedom of worship and religious tolerance and cooperation. This is in agreement with the National Security Strategy as quoted at the beginning of this paper. These chaplains understand the impact of religion in the lives of individuals and of nations. There is precedence for having the military play a significant role in the mission of the ambassador.

The Ambassador is advised by his "Country Team" which includes State Department Foreign Service Officers and, depending on the size of the mission, other U.S. Government entities, to include the Department of Defense.¹³ The chaplain would bring to the diplomatic table religious insight to that nation. The State Department would get a highly trained religious professional without trying to grow personnel for this position. That task would take years and too much money, of which the State Department has neither. Military chaplains bring along the skill set and resources for training so as to fulfill the requirements. They would attend the beginning course for career foreign officers at the expense of their service. The services would buy into this since that particular chaplain would return to that service to train others to be prepared to take on the same duties as a member of a country team. This is not a stretch of the imagination that there would be buy-in by the services to resource diplomatic training for their chaplains.

How this begins to work for the ambassador is best expressed by Ambassador Anne W. Patterson, Bogotá, Columbia who said, "In an embassy of this size, there is no substitute for face-to-face communications."¹⁴ This comes as no surprise to the military chaplain and all clergy. Clergy from many faith groups, to include Christian and Islam, accept and trust each other. Therefore there is an assumption that clergy interfacing with clergy, even between nations, begins with mutual respect.

The value of this face-to-face interaction between the U.S. Government and religious leaders of another country was seen in the personal experiences of Chaplain (Colonel) Douglas Carver, Combined Joint Task Force-7 (CJTF-7) Command Chaplain, in Baghdad, Iraq from

June 2003 to February 2004. His primary responsibility was to advise the CJTF-7 Commander, LTG Sanchez, on the religious coverage of all Coalition members across the Iraqi Theater of Operations. However, Chaplain Carver believed his role included interfacing with religious leaders whenever he could.¹⁵ On several occasions he met with high-level Muslim leaders in some very dangerous areas in Baghdad.¹⁶

This same scenario could have taken place with Chaplain Douglas Carver on the staff of Ambassador Bremer providing critical input to the ambassador as he met with these same religious leaders. Why is this story so important? Chaplain Carver believed his duty was to meet with Iraqi nationals on the religious level. The next CJTF-7 Chaplain may not believe the same and would have no reason to follow in Chaplain Carver's steps. Without any imperative both chaplains are correct, but with differing results. A chaplain as a member of a country team would have that mandate, every time, to have that face-to-face interaction with leaders at all levels and interests.

The conventional role of the chaplain is a typical assignment where that chaplain provides direct religious support to the military service members. Over the last two decades that role has expanded. Jane Lampman makes the observation, that today's chaplain is called upon to practice new levels of cooperation and tolerance in a multilingual world of religious diversity in any country.¹⁷ These new emerging responsibilities would be assumed in the role of the country team religious representative. Chaplain (Colonel) Richard Johnson filled a similar role as the religious advisor to the SFOR (Stabilization Force) NATO commander in Sarajevo, Bosnia.¹⁸ CH Johnson interfaced with local religious communities and chaplains of coalition member nations.¹⁹ His assessment and analysis contributed to peacekeeping efforts of this NATO Force.

The country team chaplain would have the same responsibilities to provide that critical analysis and assessment of the foreign country. This would mirror the responsibilities of the political officer on the country team. The political officer provides the U.S. Government with a current analysis of the host country's domestic and foreign policies, advances U.S. interests, and actively promotes those interests in the host country.²⁰ It would be expected that the country team chaplain would therefore do the same in the area of religion and politics. How does some of this analysis happen and where do the skills come from for the chaplain?

All U.S. Military Services currently train several of their chaplains yearly in World Religions. These chaplains then fill slots at many U.S. Military Training Institutions to include the U.S. Army Chaplain Center and School, Fort Jackson, South Carolina. These chaplains would be the primary target for the country team. Instead of just being a trainer in institutions they would be practitioners. The chaplain's role could be compared to that of the political officer

on the country team. "They have diverse roles, as reporting officers and action officers, combining the skills of journalists, analysts, and public relations specialists."²¹ Much of this is accomplished in those face-to-face contacts in the host country. The benefits the chaplain brings are even more.

The chaplain in the embassy offers that vital link between the strategic and the operational and tactical levels of military chaplains where military operations continue. The obvious example to this is the new embassy in Iraq. As with other agency representatives on the country team; such as, the intelligence community, U.S. Information Services, and representatives from the Department of Defense,²² the chaplain would have input to the Joint and Coalition Command and Task Force chaplains. This would provide from the religious professional viewpoint a united front in responding to international affairs and U.S. policy.

RELIGION AND POLITICAL EXAMPLES

At this point it is appropriate to present situations where religion has played a significant role in history and therefore current U.S. policy and interests around the world. Former President Jimmy Carter said, "Historically and currently, we all realize that religious differences have often been a cause or a pretext for war. Less well known is the fact that the actions of many religious persons and communities point in another direction. They demonstrate that religion can be a potent force in encouraging the peaceful resolution of conflict."²³ Former President Jimmy Carter goes on to say on the same page, "Personal experience underlies my conviction that religion can be significant for peacemaking. The negotiations with Menachem Begin, Anwar Sadat, and myself at Camp David in 1978 were greatly influenced by our background. Each of the principles at Camp David recognized peace to be both a gift from God and preeminent human obligation."²⁴ This happened because of Former President Jimmy Carter's personal interest and experience with religion. If Former President Carter had not possessed this interest, the peace agreed to at Camp David may not have ever happened. The conclusion drawn from this story is that religion is vitally important and therefore demonstrates the necessity of always having someone on the country team with an interest in religion, the chaplain.

Chaplains have a unique opportunity to bring together communities for post-conflict resolution.²⁵ In some conflicts religion and religious leaders have played a significant role in politics.²⁶ Here again is that intertwining of religion and the political life of nations. This is the case of the Islamic nation of Bosnia where the Serbian Democratic Party (SDS) had sought to involve senior Orthodox Church leaders in an effort to revitalize Serbian culture in the midst of

this Islamic country.²⁷ Who can assist in this conflict between Islam and the Orthodox Church? The country team chaplain is that individual on the ambassador's team who is capable of bringing peace in this dynamic religious/political situation. Emma Kay and David Last write in the cited article, "Though religion may be used as a way to define a people and thus may be manipulated for political purposes, the "church" is the sum of its people, not all of whom will be politically motivated. This understanding opens the way to look at the possibilities inherent in religion for conflict resolution."²⁸ The country team chaplain could devote all his or her time in these efforts of conflict resolution from that religious perspective that no other member of the country team could do on a dedicated basis.

Often in international affairs a good news story happens because of particular timing. The following story is one that happened somewhat by accident in favor of U.S. policy. In one of the personal stories of embassy staffs comes the following entry from the book *Inside the U.S. Embassy*.

In the late 1980s, the president of Mozambique, Joaquim Chissano, wanted to improve relations with other countries, and especially with the Vatican. The Vatican told him something like this: "Return to the churches all properties that your government took from them; then we'll talk." This was something the U.S. also supported.

Chissano found native representatives for almost every religious group: Catholics, Protestants, Muslims, etc., and returned to them the keys to all the churches, mosques and related buildings and cemeteries. But he could not find, anywhere in Mozambique, a Jew. There was a synagogue and Jewish cemetery in Maputo, and he did not know to whom to return them. He eventually discovered that the U.S. embassy's deputy chief of mission, Michael Metelits, was Jewish. After some deliberation on both sides, Chissano "returned" the synagogue and the Jewish cemetery to him.²⁹

The religious issue for this embassy happened somewhat by accident. The chaplain as a part of the country team could have done this as the religious professional who knows the issues of all faiths and understands religious tolerance and cooperation.

The two aforementioned examples, Former President Jimmy Carter and the President of Mozambique, speak to the role of religion in U.S. politics. The custom in the United States is to keep separate politics and religion. Douglas Johnson said, "because of the degree to which we as Americans separate our spiritual lives from our public lives, we face a certain difficulty in comprehending the depths to which religious and political considerations interact in shaping the perceptions and motivations of individuals from other societies."³⁰ The U.S. public is uncomfortable with the role that religion plays in the affairs of nations. Some would like to discount the importance of religion as inferred in the previous quote. In modern times religion

has increasingly been seen in the West as a theological set of issues rather than as a profoundly political influence in public life.³¹ The public is comfortable with the role of the chaplain. Their credibility is highly valued. Chaplains enjoy the same respect and trust as that of civilian clergy. This is important as chaplains interface with clergy and clerics around the world.

CH (LTC) Chester Egert, Division Chaplain for the 101st Air Assault Division during Chaplain Carver's tenure in Iraq, regularly met with local religious leaders. He noted their concerns and issues. He took those items back to his commander. Several times the Commanding General, 101st AA Div, Major General Patreus, sent comments back to Chaplain Egert thanking him for his input. If this had been another chaplain, this interaction with local clergy may never have happened. Chaplain Egert seemed to be very confident in his meetings with local Muslim clerics.³²

Religion continues to play an important and vital role in world politics. Therefore, its value ought not to be minimized or diminished. The religious professional, the military chaplain, affords the ambassador a resource to meet that critical need. If indeed the objective or goal of the U.S. Government is to further religious freedom around the world and to foster religious acceptance and tolerance,³³ the timing is right for the military chaplain to be on the country team.

CH (COL) DOUGLAS CARVER

INTERVIEW

CH (COL) Doug Carver is a case in point of the need for a chaplain on a country team of an ambassador. He served as the V Corps Command Chaplain and then assumed the role of the Combined and Joint Task Force 7 Command Chaplain in June 2003. He was interviewed at the U.S. Army Chaplain Center and School where he serves as the Director of Training. He relates some of his experiences in the area of diplomacy.³⁴

As he served V Corps from combat to Security and Support Operations he was mindful of the strategic significance of his role as the senior chaplain for the Corps. He believed that the chaplain would be a critical element in interacting with local clergy, religious leaders, and civilians. Some chaplains took on this task with ease while others avoided the issue. Some were comfortable in interacting with those of a different faith from their own; in this case, a Christian dealing with a Muslim.

Ambassador Paul Bremer had a definite plan for what he wanted at the Coalition Provisional Authority (CPA). Chaplain Carver said that Ambassador Bremer wanted the military

staff at the CPA to mirror the staff at the CJTF-7 headquarters at Camp Victory, Iraq. Chaplain Carver quotes Ambassador Bremer as not needing a separate advisor on religion and that he would rely on Chaplain Carver. Chaplain Carver had his marching orders to engage Iraqi religious leaders in dialog. Chaplain Carver met this requirement. However, he could not do it all, supervise and direct all the religious support assets of CJTF-7 and also meet the influential religious leaders of Iraq. He stated that there is no other staff member who can represent the commander or in this case an ambassador on cultural issues as they relate to religion. This is certainly a significant and a time-consuming task. Had he worked only as the advisor to Ambassador Bremer he could have done more.

The following recounts his direct engagement with religious leaders as he stated in the interview on 28 December 2004. The importance of this detailed presentation at this point is the evaluation of Chaplain Carver that the religious leadership of Iraq is a center of gravity and needs to be given serious attention. The point of the following examples is to present the significant contributions that a U.S. Military Chaplain makes as a religious representative of the ambassador.

The following accounts are a few instances where Chaplain Carver served in a diplomatic role on behalf of the U.S. Government. He attended in August 2003 the First National Religious Consortium in Iraq. The attendees included Shiite Muslims, Sunni Muslims, Christians, and Kurds. As a representative of the CJTF-7 and ultimately Ambassador Bremer, Chaplain Carver listened and provided input. During his time in Iraq he also met with Ayatollah Sistani's number two man. And finally, he provided religious-based input to the current situation with Al Sadr and what should be done with him. The point in all of this is that religious based diplomacy is happening. Therefore the U.S. Government ought to provide the necessary resources to make this part of diplomacy a success by putting resources against this requirement.

Chaplain Doug Carver had another significant opportunity to represent the military and the U.S. Government. Ambassador Bremer invited him to attend the funeral service of the Patriarch of Babylon, also referred to as the Patriarch of Iraq. Chaplain Carver accompanied the ambassador's representative for this historic opportunity. Chaplain Carver said, "It's all about relationships, we carried the message."³⁵

FOLLOW-UP ISSUES

This section is solely based on follow-up questions given to him after the initial interview was processed. This journey of CH (COL) Douglas Carver operating in the diplomatic arena began August 2003.³⁶ He was requested, through the office of Ambassador Bremer, to attend

the first Iraqi Inter-Religious Council for Peace working session.³⁷ This meeting was convened at the Palestine Hotel in Baghdad.³⁸ It was organized by Dr. Haider Abdulkarim, an Iraqi surgeon and the national representative for the World Conference of Religions for Peace (WCRP).³⁹ This conference addressed the role of religious communities in rebuilding Iraq and establishing conditions for the establishment of self-government.⁴⁰

Senior Iraqi religious leaders attended this historic conference; including, Shiite and Sunni Muslims, Christians and Sabeans.⁴¹ Attendees included Al-Sayyed Abdel Asis al-Hakim and Dr. Muhsin Abdel Hamid, members of the Iraqi Transitional Governing Council, and the newly appointed Coordinator of the Iraqi Ministry of Awqaf (Religious Endowments), Sheikh Jalal ul-Din al-Sagheer.⁴² This meeting alone placed Chaplain Carver in the role of a diplomat in a country where religion and governing are intertwined.

Small groups were formed in this conference to discuss the religious leaders' needs to support the Coalition mission of providing security and stability in Iraq and especially during the formation of an interim government.⁴³ Chaplain Carver was in the middle of these discussions representing U.S. Government interests. This conference also focused on humanitarian issues, religious calls for sectarian violence and how to stop it and equal representation of religious groups.⁴⁴

Chaplain Doug Carver, in the role as the religious representative for Ambassador Bremer, held weekly meetings with Dr. Haider to strategize on ways ahead with a national religious leadership committee to include the formation of a chaplaincy in the new Iraqi Army.⁴⁵ Chaplain Carver's diplomatic function included several meetings with key religious and civic leaders throughout the city and the nation, clarifying the Coalition's mission of peace and freedom for the Iraqi people.⁴⁶

Chaplain Carver reported to the Coalition Provisional Authority on a regular basis on the progress of his meetings with religious leaders.⁴⁷ These reports included the input he gave to the Inter-Religious Council through mosques, churches, temples and hospitals concerning humanitarian assistance operations to provided food, water and medicine to the needy.⁴⁸ Chaplain Carver's efforts to represent the ambassador were successful.

TRAINING

The task at hand is to describe the training for the Country Team Chaplain. This individual would be required to understand the diplomatic world, religions of the world, and the significance of the chaplain's presence. In a sense, these items are in place, they just need to be organized.

The diplomatic corps trains their personnel before being assigned to the field. Most Foreign Service Officer (FSO) candidates spend from three to nine months in training before proceeding to their first assignment.⁴⁹ This training includes a seven week orientation course followed by a three week orientation course for their particular specialty within the embassy.⁵⁰ This short course in country team training would enhance the skills of the military chaplain. The already acquired skills of the chaplain, effectively listening and coming to any situation with an open mind and no set agenda, compliments this new training.

All the U.S. Military Services train several of their chaplains yearly in World Religions. Their responsibility once they have completed their training is to train others at their chaplain schools. These chaplains also become members of the staff and faculty of schools such as the Army Command and General Staff College, the Army War College, Defense Language Institute and the U.S. Army Chaplain Center and School.

So, they have taken their training from the classroom to the training institution. As country team chaplains they actually put their training into practice. Training, as a major theme in this process, is expanded from the chaplain trained at a university in World Religions to all chaplains being trained in some fashion at sometime in their career by this country team chaplain.

The first opportunity would be the country team chaplain, periodically, training other chaplains in these precious diplomatic skills. This could be done at the Basic and Career Courses of the chaplains. This country team chaplain could return TDY to any of the chaplain schools for short, joint courses. This training would be fresh and current.

The country team chaplain may at times be assigned to the chaplain school as staff and faculty. This would afford an even greater influence. This chaplain then provides this critical training students and staff and faculty. Now, this individual is available to provide more in depth training opportunities.

The Chiefs of Chaplains of the services conduct annual training for their senior chaplain leaders. The country team chaplain, of any service, would be one of the trainers. This training would continue to build a base of knowledge and practice in dealing with religious leaders of other countries.

Other examples of training opportunities: The Installation Management Agency Chaplain in Europe collectively trains all the chaplains in their area of responsibility (AOR) annually. The country team chaplain training would be an annual event conducted by the different country team chaplains. The goal here would be to keep the information in the training fresh and relevant. Also, this opportunity in training gives those being trained exposure to all U.S. military services.

In just a few short years the majority of the military chaplains would have been exposed to diplomatic considerations as they relate to religion. The organized training cycle ensures military chaplains would have been versed in clergy to clergy operations around the world. This would have benefited those junior, captain chaplains in the IRAQI FREEDOM AOR, as commanders called on them to interface with local religious leaders.

CONCLUSION

This is certainly a worthwhile task to be given to military chaplains. They have the training and credentials as clergy. They have the resources for continued training through their respective service. With little investment from the State Department, chaplains, in a relatively short time, could be in the field representing any ambassador on religious issues and making contact with religious leaders. This most certainly is a win-win recommendation. Chaplains are trained to perform diplomatic responsibilities and are able to take that training into the chaplain corps of all the services and train others. Interaction with religious leaders and with governments, where religion plays a significant role, would be consistent and by design.

WORD COUNT= 5010

ENDNOTES

¹ George W. Bush, *The National Security of the United States of America* (Washington D.C.: The White House, September 2002), 3.

² Gabriel Marcella, "National Security and the Interagency Process", *Core Curriculum Course 2: War, National Security Policy & Strategy*. (Carlisle Barracks, PA: U.S. Army War College, Academic Year 2005), 331.

³ Shawn Dorman, ed., *Inside the U.S. Embassy* (Washington, D.C.: American Foreign Service Association, 2003), 1.

⁴ Brian Hocking, ed., *Foreign Ministries* (New York, NY: St. Martin's Press, 1999), 19.

⁵ Robert J. Devlin, *Interagency Strategic Training*, Strategy Research Project (Carlisle Barracks: U.S. Army War College, 1 March 2001) 2, quoted in Richard N. Gardner, "The 1 % Solution", *Foreign Affairs*, July August 2000, 4.

⁶ Ibid., 5.

⁷ Ibid.

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⁹ Ibid.

¹⁰ Andrew L. Steigman, *The Foreign Service of the United States: The Frontline of Defense*, (Boulder, CO., Westview Press, 1985), 168.

¹¹ Ibid., 143.

¹² Hocking, 21.

¹³ Eileen Swicker and Matar Al Neyadi, "The CinC and the Country Team," *Advanced Course National Security and the Interagency Process* (1998), 71.

¹⁴ Dorman, 11.

¹⁵ Douglas Carver, interviewed by Stephen L. Cook, 26 December 2004, Fort Jackson, SC.

¹⁶ Stephen L. Cook, Personal experiences of the author, June 2003 to February 2004.

¹⁷ Jane Lampman, "Taking faith to the 'new' front lines In all the hot spots – yet rarely metioned – military chaplains are some of today's unsung heroes," *Christian Science Monitor* (4 March 1999): 15 [database available on-line]; available from Proquest; accessed on 19 March 2005.

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Dorman, 18.

²¹ Ibid.

²² Swicker, 71.

²³ Douglas Johnston and Cynthia Sampson, eds., *Religion, The Missing Dimension of Statecraft* (Oxford, NY: Oxford University Press, 1994), Forward (1st page).

²⁴ Ibid.

²⁵ Emma Kay and David Last, "The Spiritual Dimension of Peacekeeping: A Dual Role for the Chaplaincy," 1 February 1999; available from <<http://www.mts.net/~mbreault/p/articles/kaylast.htm>>; Internet; accessed 19 March 2005.

²⁶ Ibid.

²⁷ Ibid.

²⁸ Ibid.

²⁹ Dorman, 115-116.

³⁰ Johnston, 5.

³¹ Ibid., 20.

³² Cook.

³³ Bush, 3.

³⁴ Carver.

³⁵ Carver.

³⁶ Douglas Carver douglas.carver@us.army.mil, "Per Your Request," electronic mail message to Stephen L Cook stephen.cook1@us.army.mil, 25 February 2005.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Steigman, 65.

⁵⁰ Ibid.

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